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## THE DRIVING POWER OF A COMMON HATRED

We are living in stirring times. We have seen a new president inaugurated in America, a new revolution in Mexico, and the suffragists dividing the English public between apprehension, indignation, and conviction. But most surprising of all is the combined assault of Bulgarians, Servians, Montenegrins, Macedonians, and Greeks upon the Turkish Empire.

Whatever political rearrangement this triumph of Little Europe over the Turks may ultimately mean, it is an object-lesson in the driving, unifying, and constructive power of a common hatred.

And it is this lesson that the church may well ponder.

We believe in the heavenly Father and in the finality of love in the great universe. Jesus Christ is an illustration of the suffering to which love will submit rather than defend itself with violence.

But religion of love as Christianity is, it is also a religion of hatred of all that is loveless, brutal, obscene, selfish, and money-worshipping.



A love that cannot hate its opposite is a love without self-respect.

A moral order which prefers its prophets to be morally short-sighted is an incubating-ground for every form of dishonesty.

An individual who can look upon injuries done others with the same serenity with which he enjoys his own blessings needs new moral blood-corpuscles.

A theology that permits its scientific interests to deaden its horror of the violation of the elemental demands of God's law is little better than an aesthetic soporific for restless consciences.

If the Balkan states had not been stirred by a socialized hatred they would not now be dictating terms to Turkey. If Christians have no common hatred of whatever is injurious and sinful, Christianity will always have its troops on review and never in the battle line.



Jesus never pretended that love of what is good means easy-going tolerance of what is evil. The first duty of the Holy Spirit was to convict the world of sin. If the forces of the modern church are to follow the impulses of that Holy Spirit they will not only love God with all their might but they will hate evil with all their might.

If they hate evil they will cease hating each other. Such a hatred will draw them together as it drew the Balkan states together. Denominations and sects will cease fighting each other—and, thank God, we can already see the beginning of the new unity—and begin to fight the evils that threaten the very life of our civilization.

When men hate they are no longer investigative, neutral, “seeking for truth.”

They want to destroy something.

Until we get this sort of hatred our religious message will be too optimistic. If the forces of evil are not destroyed the forces of good will be so far handicapped.

If we Christians are to get together we must hate together; and when we hate together we shall get together.

A united church will not be militant until it feels the thrill of a holy militancy. Pious people like patriots need a hatred of their King's enemies to make them appreciate and co-operate in the King's warfare.

Politeness never led a crusade.



The ultimate worth of a theology will be measured by its power to kindle the love of good and a hatred of evil.

You cannot save the world with illumination. A locomotive needs a headlight; but it needs a blazing fire-box more.

The church needs Truth, but it needs more a driving, unifying Love that can beget a driving, unifying Hatred of evil.